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## BOOK NOTICES.

*The Pawnee Language.* By John B. Dunbar. [An Appendix to *Pawnee Hero Stories and Folk-Tales*, by George Bird Grinnell, pp. 409-437, 1893.]

This essay demands special attention from linguists, as it gives a better insight into the peculiarities of the Pawnee language than has hitherto been afforded. As stated by Mr. Grinnell and the writer of the essay, the Pawnee is one of a group of seven cognate dialects: Pawnee, Arikara, Wichita, Waco, Caddo. Kic'i (= Keechie or Kichai) and Tawakoni (= Tówakárehu). According to Mooney, there are several other dialects or languages spoken by tribes of this linguistic stock.

The Pawnee differs from most of the Siouan languages in the use of *r*, *s*, *t*, *ks*, *st*, *sk*, and *ts* as final consonants; whereas in Dakota and the languages of the Dhegiha and Tciwere groups every syllable ends in a vowel pure or nasalized. Certain letters in ordinary Pawnee discourse are interchangeable, as *păt'-kĭ*, *püt'-kĭ*, an acorn (in Biloxi, a Siouan language, there is a similar permutation of *a* and *u*); *kĭt-u-ha'-hĭ*, *kĭt-u-ha'-ri*, upland, etc.

A trait of Pawnee is the use of evanescent or euphonic terminal syllables: as, *a'-rus*, *a'-rus-ă*, a horse; *tūk'-er*, *tūk'-er-o*, who? Another use is the frequent omission of initial or final consonants in discourse: as, *ti-he'-ră pa'-u*, for *ti-he'-răs-ă pa'-u*, yonder hill; *pa'-pĭc'-ĭs i-kür'-ĭ-küt* for *pa'-pĭc'-ĭs ni-kür'-ĭ-küt*, half a dollar.

In the pronoun appear three genders, the standing, the sitting, and the reclining, answering to the three primary genders of the Siouan languages. Sex in nouns is shown thus: the feminine is frequently marked by prefixing *s* to an initial consonant: as, *ku'-ra-u*, a doctor; *sku'-ra-u*, a woman doctor; *ku'-ruks*, a bear; *sku'-ruks*, a female bear. In other cases, *pĭt'-a*, man or male, or *c'ăp'-at*, woman or female, follows the noun or is suffixed to it: as, *a'-rus-ă*, horse; *ăś-a wit-ă*, stallion; *nĭk'-uts-kĭ*, bird; *nĭk'-uts-kĭ căp'-at*, a hen; etc. The dual occurs in all three persons of the pronoun and verb. Classifiers, which are used so extensively in the Siouan languages, appear to be wanting in the

Pawnee, which has instead the article *la* or *lau*, that is always prefixed or else suffixed. A verbal root with the prefix becomes the equivalent of our agent or doer: as, *la-wür'-ł*, the traveler; *a-wak'-a-hu*, the speaker. The Pawnee system of numeration, according to Mr. Dunbar, is by twenties. "Six" is compounded of "one" and *ksapłts* or *sapłts*, a word unknown to the reviewer. In like manner, "seven" is compounded of "two" and *ksapłts* (or *sapłts*?), etc. Judging by the analogy of other languages, the final syllable of nine (*-war*) points to that numeral as meaning "almost ten," or "one wanting to make up ten." Eleven should be compared with one (*űsk'-o:űsk-u-hu'-kłt*) and with fourteen (*la-ku'-kłt*) and fifteen (*si-huks-ta'-ru-kłt*). Compare twelve (*płt-ku-su'-st-di*) with two (*płł'-ko*), thirteen (*tau-ł-ruks'-ıd-ł*) with three (*tau'-it*). Seventeen is "less three;" eighteen, "less two," and nineteen, "less one." Twenty should be compared with two as well as with *płł'-a*, man (*i. e.*, his fingers and toes). Thirty is evidently  $10 + 20$  (*luks'-ıd-i = li-uks'-ıd-ł*, and *płł'-au = wił'-au*).  $40 = 2 \times 20$ ;  $50 = 40 + 10$ ;  $60 = 3 \times 20$ , etc.  $1000 =$  "a box," as in Ponka, because when the Indians were paid their annuities in specie one thousand dollars filled a box. "The distinction of verbs as such from other parts of speech is not definitely marked in Pawnee. Besides verbs proper, other words, such as nouns, adjectives and adverbs, may admit partial or complete inflection as verbs." (This agrees with what we find in the Siouan languages.) To the verb belong mode, tense, number and person. "There seems to be no distinctive passive, though some apparently passive forms are found."

Transitions abound in the Pawnee. Similarly nouns may be incorporated (a process unknown in the Siouan tongues), as *ti-pűks'-o-kłt*, he cuts his head, from *ti'-kłt*, he cuts, and *pűks'-u*, head; *tu-riks'-ta-re-kar-uk'-u*, he washes his hands, from *tu'-ra-he*, it is good; *iks'-u*, the hand; *ta*, sign of plural; *kłr-ar'-u*, water and *ti-rok'-o*, he makes. *Kuk'-űs*, hog, should be compared with the Dakota equivalent, *kukúshe*; Dhegiha, *kúkusi*; Tciwere, *kókótha*; Winnebago, *khkukhkúshera*, and the French *cochon*. *Nłk'-uts-kł*, bird, reminds the reviewer of the Biloxi, *kúděska'*, *kúděski'*, which has the same meaning. The Pawnee possessive pronouns, *kúta*, his; *ku'-tas-i*, thy, and *ku'-tat-i*, my, can be compared with the Dakota, *tawa*, *nitawa*, *mitawa*; the Dhegiha, *ęa*, *dhęa*, *węa*, and the Biloxi, *kta*, *ita*, *inkta*, *ta* being common

to all. In *lūk-u-taka*, to be white, the root *taka* may be compared with the Hidatsa *at<sup>a</sup> ū-ki*, white. (Could the Hidatsa have borrowed this from the Arikara?) Head in Pawnee is *püks'-u*, in Dhegiha, *pa*; foot in Pawnee is *ūs'-u*, in the Siouan languages, *si*, *isi*, etc. A careful comparison of the Pawnee with the Biloxi, Hidatsa, and other archaic languages of the Siouan group will be apt to repay the student.

J. OWEN DORSEY.

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*Man and Woman: A Study of Secondary Sexual Characters.* By Havelock Ellis. London, 1894. Walter Scott. Imported by Chas. Scribner's Sons, New York. 408 pp., ill., 12mo. \$1.25.

The woman question, after being discussed from many points of view, arrives at last at the doors of anthropology. Lombroso, Ferrari, Mason, Ward, and now Havelock Ellis take it up as a study in natural history. In the volume here considered the author devotes a chapter to the industrial side of primitive woman's life. The rest of the volume is taken up with the discussion of sexual characters, the growth and proportions of the body, the senses and sensibilities, physical vigor, intellect, metabolism, hypnotic phenomena, emotionalism, morbid psychic phenomena. Eliminating hasty generalizations not sufficiently demonstrated, the author concludes that there is greater variability in men than in women. With this we agree. Another conclusion is the greater precocity of women, giving them the characters of short men or of children. Furthermore the author does not agree that woman is undeveloped man, nor that the child life is less perfect than the adult life. On the whole, Mr. Ellis sees his problem in front of him and decides that many questions supposed to have been settled about the sexes will have to be reviewed.

O. T. MASON.

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